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HARTFORD, KENTUCKY, AUGUST 31, 1887.

NO. 35.

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SPHERE OF PHILOSOPHICAL RESEARCH.

An Address by Dr. William B. Hayward, of Ohio County, Ky.

Delivered at the Annual Commencement of Hartford College, June 2, 1887, Upon the Occasion of the Conferment Upon Him of the Honorary Degree of Ph. D., and

Published by the Unanimous Request of the Board of Trustees, Faculty and Students.

Thursday night, June 2nd, 1887, was the time set apart by the management of Hartford College for the conferment of honorary degrees. Prof. William B. Hayward, President of the institution, delivered the opening address. He spoke for nearly an hour, during which time he, in a scholarly manner, reviewed the origin and history of honorary degrees, and dwelt at length upon the dignity and honor attendant upon the same. He referred in a touching and pathetic manner to the history of Prof. Hayward's career as an educator. At the close of his remarks, Dr. Alexander expressed himself as proud of the honor of conferring upon Prof. Hayward the honorary degree of Doctor of Philosophy, and presented to him a Diploma as an insignia of said degree. Dr. Hayward received the Diploma and with that courtesy dignity for which he is so renowned, arose and said:

Mr. President:—Accept for yourself and the honored Board of Trustees, whose organ you are, my heartfelt thanks for this distinguished mark of your favor. Permit me to say, sir, that your presentation by you, with whom I was so closely associated within the school-room while we were both in the flush of early manhood, ardent and ambitious, invests it with a peculiar interest. The Past seems to be linked to the Present—Youth, to age—as Imagination sweeps the intervening space and presents in swift review the thrilling memories of three decades! This testimonial will be to me a souvenir and a talisman—the one, to keep fresh the memory of the Past; the other, to inspire to action in the Future. While I do not deem myself worthy of the encomiastic sentiments you have so felicitously expressed, yet I am most deeply sensible of their sincerity and the distinguished honor they convey.

LADIES AND GENTLEMEN:—The degree of Ph. D. suggests a wide, I may say an illimitable field of exploration and research. In its extended sense, it has leaped the limits of its etymology—the *Philosophia*—love of wisdom—and embraces within its broad domain the science of causes and principles—the investigation of the principles on which all knowledge and all being ultimately rest. It is pre-eminently the science of first principles. It investigates the fundamental certainty of human knowledge generally. Lord Francis Bacon says, "In philosophy the contemplations of man do either penetrate unto God, or are circumscribed to nature, or are reflected, or reverted upon himself. Out of which several inquiries, there arise three kinds of knowledge; Divine Philosophy, Natural Philosophy and Human Philosophy, or Humanity." The brief time allotted to me will permit only an excursion into the Sphere of Philosophical Research. We can merely enter the vestibule that leads to the temple in which the unthumbed and unchangeable treasures of Philosophy are garnered. Thoughtfully, humbly, and reverentially, let us enter the sacred precincts, feeling that our mission is the noblest, the highest that can engage the powers of man. To explore the arcana of that science which is beneath, above, and around us, from which we cannot escape turn we whither we may, will require the fulness of mental training, honestly and persistently directed. To even set out upon this search requires a well-poised intellect; to proceed far, will bring into use every energy, stimulated by all the force of the highest ambition. No investigation can be made without the use of the mind, and hence, we are confronted at the outset with metaphysics—the science of mind—as distinguished from that of matter, embracing as subdivisions, ontology, the science of existence; psychology, the science of mind as distinct from the body; pneumatology, *psyche*, the spirit, and *logos*, a discourse; the science of spirit as an emanation of deity in contradistinction to the knowing, inquiring principle of mind, called intellect. Intellect includes all those powers by which we acquire, retain and extend our knowledge. It is the thinking principle that pursues until it grasps that which it seeks. The subtle power that urges the intellect forward, the driving principle, is called will. Intellect and Will. Grand duality! each the supplement of the other. The knowing principle, and the power that moves it to know. I cannot comprehend it, yet I apprehend it as a fact. Will may every one in this audience stand apprised of the majesty of the thought. Apparently, the mind attempting to solve itself! The very fact that the solution is so hesitated, and so unobtainable, though a Bacon, a Locke, an Abercrombie, an Edwards, a Whately, and others of the first intellectual magnitude and splendor, have reasoned learnedly about it, and filled volumes with their hypotheses and theories, and perhaps, truths, I repeat this very fact of their failure to comprehend it, is in itself a proof of its divine origin! The mind revolts at a contrary conception. That this invisible, imponderable, intangible force, age, immeasurable force, called mind, came of itself, a chance, and if a chance, to stay so long and hold itself so strong, the same in essence whether asserting itself under the *nom de plume* of Moses,

or Solomon, or Homer, or Aristotle, or Plato, or Socrates, or Cicero, or Caesar, or Galileo, or Kepler, or La Place, or Newton, or Locke, or Bacon, or Shakespeare, or Milton, or Franklin, or Sir Humphrey Davy, or Napoleon—the same, resistless, thrilling, incomprehensible force modified only by its own complexity and surrounding circumstances, that this evolved itself from an embryo of nonentity or from a lower and distinct species of animal organization!

That there is not something behind and beyond this, from which it sprang, under which it acts, and into whose care it will be consigned! Honest reason recoils at the thought. There must be, there is, a Great First Cause to enable us to put an end to this otherwise, endless reasoning in a circle. You can call it *Theos*, *Deus*, *God*, or what not—it is still the same. Only upon this conception can conscience ever be satisfied to stop and admit that it is folly for the finite to attempt to prove to itself the infinite. With all the intelligence I possess, and with whatever of good there may be in me, I know and feel that I, with all it takes to make me as an independent unit in the universe of creation, am the work of a God, a Great First Cause, beyond whom there is no other power, for that life is the "Alpha and Omega"—the beginning and the end, and that He takes cognizance of me and will not let my entity be annihilated! I proclaim this belief in this respected presence, and avow by the overwhelming solemnity of its far-reaching significance.

There are two methods by which the intellect reaches results—the direct and indirect. In the former, conceded or proved facts are essential as a starting-point—then, by a course of reasoning, we are enabled to draw deductions, and proclaim these as newly found facts. A plain illustration of this is seen in the demonstration of that simplest of geometrical theorems—"If one straight line meet another, the sum of the adjacent angles thus made is equal to two right angles." Now, there must first be a clear idea of what is meant by a "straight line," and by an "angle"; these two things must be accepted as facts, and then a certain combination of them results in the finding of a conclusion which becomes a new fact. And here, I warn the student to be certain that his premises and his mode of reasoning be true, for a failure in either one, prevents a true result. By the latter method, a thing becomes a fact because an absurdity would result were it not to be so. We prove the Earth a sphere, because only by this form, can we account for well known and indisputable facts. A thing must either exist or not exist—if you prove its non-existence an absurdity, you indirectly, but none the less certainly, prove its existence. In legal jurisprudence, the proving of an *alibi* is an illustration. A man is charged with the commission of a crime at a certain time and place. I prove that the man was elsewhere, or in Latin, *alibi*, at that time, and hence the hypothesis that he is guilty is an impossibility. I suppose no lawyer will deny that a clearly established *alibi* is impregnable proof and is accepted. Induction and deduction, single and in combination, comprehend every process of reasoning. Let us, at least, glance at them, though a greater time than that allotted to this entire address, would be necessary to their proper elaboration. Induction is the raising of particulars into generalities—and these, into still higher generalities. Deduction is the bringing down of universals to lower generalities, and these, to individuals. The logic of induction consists in stating the facts and the inference in such a manner that the evidence of the inference is clear. The logic of deduction consists in so stating the premises and conclusion, that the evidence of the conclusion is manifest. The principle of induction is, that in the same circumstances, in the same substances, from the same causes, the same effects will follow. A principle of deduction is that things that agree with the same thing, agree with each other. Induction is the counter-process to deduction. Every deduction to be valid must rest upon a prior induction, which, in order that we may obtain logical certainty, must be a complete induction—that is, must include all the individuals that constitute the genus. The etymology of the words will suggest to the scholar the leading points of difference. Induction—*de-ducere*. Deduction—*de-ducere*. The syllogism is a method of reasoning first used by Aristotle. It consists of three parts—a major premise, a minor premise and a conclusion. The two premises constitute the things granted, or accepted as facts, the conclusion is the result of fact. Major premise—All excess is sinful; minor premise, gluttony is an excess, therefore gluttony is sinful—a species of deduction. The system of circumstantial evidence is based on induction. Let me refer you to the celebrated case of Prof. Webster, of Harvard University, who was found guilty of the murder of Dr. Parkman. No eye had seen the deed, no ear had heard it! Yet, by connecting fact with fact, circumstance with circumstance, all linked together with nothing antagonistic but all corresponding, a climax was reached, a result attained. Star-eyed science glanced through all disguises and presented Webster as he is in the splendor of noon! Webster persisted in asserting his innocence, but at last confessed his guilt. Science held him a prisoner and extorted an acknowledgment of her power! Since the mind is the chief means by which all philosophical research is con-

ducted, thus towering immeasurably above, and really the force that discloses all other forces, I cannot dismiss it without another thought.

What is mind? While I do not believe the thinking faculty is an identical part of the body, matured in it and dying with it, yet I do believe there is a strong, an inextinguishable connection between them. Upon this principle, all the sympathies of mutual pleasure and pain, all the reciprocities of rest and action are both natural and intelligent. Does not every passion of the mind act directly, primarily, and, as it were, with greater or less influence in preparation to its forces?

Does not the excitement of any passion produce a more rapid circulation? Does not melancholy retard it? Does not the cause of action in this case long to the mind and is not the body a passive instrument? Is not the quickened circulation resultant upon the activity of the passion? Do not the facial expressions and other movements of the body follow the joy, sorrow, surprise, fear, anger or other emotion that was truly considered as their cause. It seems clear that these instances are evidence that priority of action belongs to the mind and not to the body. When I say that mind is immaterial, I mean that it has not the properties of matter, for the consciousness that informs us of its operation does not reveal its abstract nature, neither do the properties of matter reveal its existence.

When any one asserts the materiality of mind, he pre-supposes that the phenomena of matter clearly show the real cause of mind. This I deny, for it is a mere assumption. The learned metaphysician, Brown, says, "that if mind be material it possesses extension and divisibility for these are properties inseparable from matter." To this, even Home demurred for he says, "Whatever is extended consists of parts, and whatever consists of parts is divisible, if not in reality, at least, in imagination. But it is impossible that any thing divisible can be conjoined to a thought or a perception which is a being altogether inseparable and indivisible." But if, indeed, mind be material, can death annihilate it? It cannot annihilate matter! If not annihilated, where is the mind's abode after death of the body? Aye, where? Is it distributed infinitesimally throughout space like the atoms of matter? Is there not rather something within us over which death has no power? Something that prolongs and identifies the consciousness of all that we have done on earth, and that, after the mortality of the body, may be the subject of the moral government of God? When compared with these questions, the sublimest physical inquiries pale into insignificance. It is when ascending to such contemplation that the mind seems to expand as if, already shaking off its earthly fetters, it is struggling to return to its divine source! May it not be that the very delight it takes in studying its final destiny is proof of its own divinity? In order that I may more forcibly impress this thought, I will quote the exact language of the great Classic from whom I have caught it.

"Cum illa tetigit, altius, erecit; ac velut vincula liberata, in originem redit. Et hoc habet argumentum divinitatis suae, quod illam divina detestant."

I pause in the consideration of this grand idea. I struggle and stagger in my weakness! These very efforts I make to solve the mystery are themselves evidence of a force beyond and dominating materialism! No wonder the philosopher Poet, Young, exclaims, "Man, dim miniature of greatness absolute! Midway from nothing to being, I wonder at myself and in myself am lost."

I will now leave the domain of mind and enter that of Physics. I shall have time to treat it but superficially and be compelled to forego the discussion of any reconciling truths, speculations, or theories. Physics may be divided into Natural History, Natural Philosophy, and Chemistry. The first includes Zoology, Botany, and Geology. Its province is to classify all material things, animate and inanimate. Natural Philosophy takes natural objects as classified, treats of their general and permanent properties, of the laws which govern them and the reciprocal action, which, without change of form or character, they are capable of exerting upon each other. Chemistry advances farther in her investigations, and with scrutinizing minuteness leads us far into the hidden mysteries of Nature. Truly it is what its derivation implies—*Chemia*, a secret! Inorganic Chemistry treats of inanimate matter, organic chemistry, of animate matter as modified by the principle of animal or vegetable life. It teaches that substances may be destroyed, that is, changed in form but not annihilated. These atoms into which the wood, the least or even the body of man may be resolved can, and doubtless do, by chemical affinity form other combinations of animal and vegetable life. They may re-appear in the leaf, or blade of grass, or bird, or beast or new body of man. Nothing can be lost from, nothing added to matter. In recognition of this truth Shakespeare eloquently exclaims,

"Impetuous Caesar, dead and turned to clay, Might stop a hole to keep the wind away! O that that earth which kept a world in awe Should patch a wall to expel the Winter's snow!"

Electricity comes within the sphere of chemistry. Electricity has been utilized in various ways, notably and beneficially in the telegraph. The poet in reference to it most beautifully says,

"Marvel, triumph of our day,
Flash all ignorance away!
Flash sincerity of speech!
Flash till reason conquer might!
Flash till power shall learn the right.
Flash resolved to every mind!
Manhood flash to all mankind.
Seems it not a feat sublime?
Intellect has conquered time!"

But time compels me to leave the exploration of the field of Physics although I have but just entered its portals—have caught but a glimpse of its splendors; the prospect widens and deepens as we proceed and fresh attractions entrance the vision. The soul of the true student is exhilarated, is all aglow with enthusiasm as he advances in his investigations. I wish to impress the force of the idea of which the word "enthusiasm" is the symbol. You Greek scholars will perceive its strength when you analyze *Enthusiasm* from which it is derived. An inspiration, an ardor that in its grandeur and purity seems to have been caught from the Almighty God! You, students, have worshipped at the shrine of Science. To you, her utterances are as oracles thrilling the inner recesses of your rational being. You will be slow to say "farewell" to the beloved (Godless) Byron so enamored of the beauty of the Rhine, but a small part of Nature's works, that he says in sweet but mournful strain,

"There can be no farewell to me like thine!
The mind is colored by thy every hue.
The stranger fate would linger on his way,
And though reluctantly the eyes resign
Their cherished gaze upon thee, lovely Rhine,
Thy with the thankful glance of parting praise."

Students of Hartford College, I cannot believe you will withdraw from your researches in the entrancing field of Physics, through whose paths you have been so kindly and instructively conducted by your learned professors, certainly not until "Decay's" effecting fingers" shall have extorted from you the sad "farewell."

A knowledge of mathematics is essential to the successful investigation and utilization of Physical Science. Geometry, one of the branches of the mathematical tree, subserves a twofold end. First, as a means to mental training, and second, as acquainting us with those laws by which alone we can successfully be guided in measurement and calculation. The study of Geometry imparts a love for truth for its own sake—it strengthens the reasoning faculties more, perhaps, than any other branch of knowledge. It cultivates clearness, precision and brevity. Plato, the great Great Grecian Philosopher, was once asked how he thought God employed his time. Such high conception had he of the grandeur and sublimity of Geometry that he is said to have answered, "He geometrizes continually!" In 1855, Prof. Olmstead, of Yale College, predicted the total eclipse of the sun that occurred in 1868. I believe it was. In other words, led by the laws of Geometry and its cognate branches, he was enabled to know that the moon would intervene between the Earth and the Sun and to calculate the exact time. Mathematics had determined it. There could be no mistake! While ignorance doubted and stood aghast when the light of day was hidden, and darkness came, the mathematician and Philosopher stood calm. Search the records of the world's history, and point me to a grander scene! It was the conquering of Nature, of ignorance, of Superstition, of terror, and that, too, by the educated intellect wielding the irresistible weapon of mathematics! Chemistry and mathematics! The two powers that may ultimately, and perhaps, in the life, time of some youths now present, may traverse the intervening space, and scale the moon! What are their possibilities! Science, though it has made mighty strides in the past, is still in its infancy. There will yet be attestations of its power that, could they to-night come to us from the Future, would startle and appall!

Ethics affords another field for philosophical research. This term comprehends the principles of right and wrong—it erects standards for each. As social beings, its discussion concerns us in the highest degree. An ignorance of its teachings, or a refusal to comply with them would render asunder the social fabric, and relegate us to barbaric life. The guiding principle should be to "know the right and knowing dare maintain." "No man can suffer too much and no man can fall too soon," if he suffer or if he fail in defense of those principles commended by his judgment and his conscience.

Solon's apothegm, "Let no one be pronounced happy before death," comes down to us through the corridors of twenty centuries—true when uttered, true now, for truth loses nothing by the ravages which time makes upon all material things. As we find the end of this existence on earth approaching, a consciousness that we have employed our powers in acquiring all that lay within our finite comprehension, that we have used the talents confided to our keeping in such a manner as to benefit and bless mankind, this will soothe and sustain so that in the language of Bryant,

"We may wrap the drapery of our couch about us
And lie down to pleasant dreams."
From my humble heart, I express the wish, my young friends, that after your curriculum of study here shall have been completed, you may indulge in joyous retrospect of mental and moral achievements that will more than repay all the labor you may have expended. The knowing that you have "treasured up something beyond the reach of ac-

cident" will not only afford pleasure and consolation in this life but will inspire you to believe that on a higher and more extended plane, your minds, freed from earthly incumbrance, may enter into the fruition of an expanding and never ending knowledge! Students, Let Imagination transport me upon her pinions. Let me see these youth who to-night hear me with such kind attention, acting their parts upon the stage of adult life! Coming down from the chambers of the Twentieth Century, I catch their exultant acclaim! Before my vision, passes the record of their deeds. Equipped in all that constitutes a noble manhood, they rise to the lofty altitude which the rapidly revolving years, pregnant with mighty achievements, reserves for them to tread! Though this occasion shall have receded, and the lessons taught, and the deeds wrought, within these college walls be numbered with the long past, yet me thinks, in the hour of meditation, a thought of teacher, associate, and friend; of this place, and of these people, will steal athwart the mind, and thrill with its sweet remembrance! Advance to the Future that awaits you! Embellish the opening years of the next century with worthy thought and deed! If my humble sentences shall inspire you to seek the possible beyond, not in vain will I have appeared on this occasion.

"SEEK AND YE SHALL FIND."

A Colored Prophet Starts His Congregation in Search of Salvation.

ATLANTA, GA.—There is a little colored church, on the Green's ferry road, leading out from Atlanta, midway between the Chattahoochee river and Sweet-water creek, the congregation of which is now in a perturbed condition. The church sets back from the road about two hundred yards in a nature's forest grove, with paths running out from it in all directions to the various settlements around. The brethren are primitive Baptists, greatly interested in the true mode of entering the water and zealous for washing of the feet. Lately there has sprung up in the congregation a powerful exhorter named Simon Brown. One day two weeks ago Simon, who is an industrious farmer, was in the field weeding the cotton, when all of a sudden the scriptural injunction, "Seek and ye shall find," took complete possession of him. That night he could not sleep for thinking of it, and next day, when he was foot-washing day in the little church, he appeared there bearing a very solemn look. He announced that he had a very important message to deliver that the Christ had commanded sinners to seek and they should find; that search should be instituted to the abandonment of every other duty. While he was speaking the Governor's horse-guards of Atlanta passed by on their way to Camp Grady in Douglas county. The sight of armed men on horseback so unexpected, and never witnessed there before, had a thrilling effect on the worshippers. Brown referred to it as a divine manifestation, and urged his hearers to seek at once and not to stop until they had found the pearl of great price. For ten days the members of that congregation have left their plows idle and houses empty, walking around looking into hidden places for the treasure. Efforts have been made by the farmers, who need the work of these people, to get them to return, but it is useless. They declared that unless they find religion they will be lost, and that the only way to find it is to look for it without ceasing. The women are wilder than the men. They go down in old wells and fish around house; and even during the long hours of the night strange figures carrying lanterns can be seen moving about in the forest which fringes the Chattahoochee looking for the unique object of their search. Brown is looked upon as an oracle, and every evening, about sun down, the superstitious people gather about him and listen to his latest revelations. Recently one of the citizens threatened to have Brown tried for lunacy, with the result of nearly losing his life. The madmen who-bippers declare that he was an agent of the devil who sought to destroy the people's faith. There appears to be no diminution of their zeal.

We would be pleased to know of a man or woman who has never had headache or been subject to constipation. As these seem to be universal troubles a little advice may be in order. Why should persons cram their stomachs with nauseating purgative pills etc., which sicken and debilitate when such a pleasant and sterling remedy as Prickly Ash Bitters will act mildly and effectively on the liver, kidney, stomach and bowels, and at the same time tone up and strengthen the whole system, causing headache, constipation and all such distressing evils to quickly disappear.

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